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'READERS INVITED TO EXPRESS THEIR VIEWS AND OPINIONS'

#### SOAPBOX, FULCRUM

Part of your reply to a letter from Jeff Bernard of Scarborough, Ont. (FULCRUM Nov.-Dec./70) interested me. And that part is the use of the word value.

Mr. Bernard, in his second paragraph says that under capitalism "the worker never receives sufficient wages to buy back the full product of his labour" and in the last that under Socialism "each worker gets the full social value of his labor". I think, from these two statements we can assume that his "full social value of his labor" is identical to his "full product of his labour". If this is the case he is advocating the exchange of labor for equal labor. In other words if a worker works, say, six hours he is entitled to six hours worth of goods. In this case society would be unable to accumulate a "fund" for the maintenance and extension of production. Also this exchange of labour would be the same as the S.L.P.'s labour voucher and all criticisms of it ('the labour voucher) would apply to Mr. Bernard's argument. Robert Owen advocated a labour voucher but Engels in "Anti-Duhring" points out that Owen's labour certificate are but a transitional form to complete communism and that any misuse of these certificates would force Owen's society to move to communism i.e. to the "free utilisation of the resources of society." To elucidate this question I will quote a paragraph from Anti-Duhring".

"We have already (Political Economy VI) that it is a self-contradiction to speak of the value of labour. As under cer-

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tain social conditions labour produces not only products but also value, and this value is measured by labour, it can as little have a particular value as weight as such can have a special weight or heat a special temperature. But it is the characteristic peculiarity of all social confusion that ruminates on "true value" to imagine that in existing society the worker does not receive the full "value" of his labour, and that socialism is destined to remedy this; hence it is necessary in the first place to discover what is the value of labour, and this is done by attempting to measure labour, not by its adequate measure time, but by its product. The worker should receive the "full proceeds of his labour." Not only the labour product, but labour itself must be directly exchangeable against products; one hour's labour against the product of another hour's labour. This, however, at once raises a very serious difficulty; the whole product is distributed. The function of society which is most important for progress, accumulation, is taken from society and put into the hands and the arbitrary discretion of individuals. The individuals can do what they like with their "proceeds" but society at best remains just as rich or as poor as it was. The means of production accumulated in the past have therefore been centralised in the hands of society, only in order that all means of production accumulated in the past have therefore been centralised in the hands of society, only in order that all means of production accumulated in the future may be once again dispensed in the hands of individuals. That is to strike a blow in the face at one's own pre-supposition

and to arrive at a pure absurdity." (P. 39-40, "Anti-Dunring", International Publishers, New York). (Engels continues for another 5 paragraphs but I think his point is clear.)

The Editor asks the question: "What for example would be the full value of the invention of a pollution free motor or a new medicine?" Since the value of a commodity is the amount of socially necessary labour that is embodied in it. In a very confused way I think Mr. Bernard seems to hint at this when he states "the worker never receives sufficient wages to buy back the full product of his labour." In fact I get the impression that the Editor is confused on "value" implying that the full value of a new medicine is the same as its use-value. This theory that things are exchanged according to how "useful" they are. I think this confusion of the Editor's part was caused by his stress on "Collective Ownership" instead of analysing Mr. Bernard's confusion on the labour theory of value. (By the way, Socialism "will not assign values to products" Engels: "People will be able to manage everything very simply, without the intervention of the famous 'value'.") (The S.L.P. believes in the labour voucher and "collective ownership" - perhaps Mr. Bernard is an S.L.Per?)

Yours for the Revolution

John Woolcock

REPLY

The FULCRUM editorial committee too had spotted what appeared to be an S.L.P. influence in Bernard's letter but thought it better to deal with his ideas as they stood rather than be concerned about their origin. In haste however we did make the theoretical slip-up to which Woolcock refers. FULCRUM's editorial committee is grateful as should be its readers for Woolcock's alertness on this subject.

Editorial Committee

\* S.L.P. -- Socialist Labor Party, a party that avows its objective to be Socialism. However it aims to achieve it through an "Industrial Union". Because of this and other deviations (some mentioned in Woolcock's letter) it does not fit within the Companion Parties of Socialism definition as a Socialist Party.

#### CAPITALISM'S SPOKESMEN CAUGHT IN CAPITALISM'S CONTRADICTIONS - (all in one day)

Ontario's minister of social and family services disagreed with St. Vincent de Paul executive, P.T. Boudreau's opinion that "up to 29 percent of Canada's poor people have become satisfied to live on welfare." T.B. Times Journal, Oct. 22, 1970

Better management of the economy would solve inflation said William Dodge, secretary-treasurer of the Canadian Labour Congress. ...the present unemployment rate contributes to inflation on "make work projects" and on welfare. T.B. Times Journal, Oct. 22, 1970

Senator David Croll, chairman of the Senate poverty committee, said that he thinks the welfare system is in "an impossible mess." It was useless to try and change the present system even for the better because people felt such extreme hostility towards it. T.B. Times Journal, Oct. 22, 1970

Socialists have known this for many years but they differ from Senator Croll in one very important respect. Socialists know what must replace the system - SOCIALISM where each will give according to his ability and receive according to his needs. The poor of Canada and Senator Croll, also, should support the S.P. of C. whose objective is Socialism. H.L.-Dryden, Ont.

## COOL-AID - COOL PROBLEMS

It looks like the COOL-AID type of social band-aid has caught on with those who pull the national purse strings. They did not want good capitalist tax money to be wasted on high living for hippie types and drop-outs who refuse to make a contribution to "society." Victoria's cool-aid has been held up as a national example for all the moneyed bags to inspect, and approve, as yet another addition in the great social cause of keeping their cash registers happy.

The drop-outs and cast-offs must be "rehabilitated" through a new approach, that is, the total community level. (Daily Colonist, April 5/70). "Welfare" will adopt a more humanitarian face. "Kids" can now get their teeth fixed in a kinder atmosphere without having to answer to Dad, so they can more efficiently chomp down hamburgers, which, with the direction and training they get in school, can be amalgamated to generate productive energy for some boss via a future job. And the profit foundation of the nation can remain firm, and safe. And scores of social workers, official and otherwise, can say: "I've done my part, to help "humanity."

Young adults, attending the national consultation on transient youth held by the Canadian Welfare Council at St. Adele, Que., also complained about the "stubborn ignorance of the public and its reluctance to modify its job oriented concept of education." It is encouraging to see some young people voluntarily opening one blind eye to the character of the training factories of modern times. Future encounters with the rat-race of "straight" society may show them that this is a commercial society, where the majority must sell themselves to the owners, and that while there may be other ways of conducting the training process, and the brain-washing process that is the function of schools, no other process can take place there; and the shining head of real education can never raise itself there.

G.J. - Victoria

## FAILINGS OF LABOR GOVERNMENT

Workers who think a Labor government, or NDP government, would be a helpful substitute for the kinds we're accustomed to could learn something from a closer look at the British Labor Party record.

The Manchester Guardian Weekly supports the Labor Party when it is not supporting the Liberal Party and, like the Labor Party, believes things should be done for the poor. But the Guardian (April 25 issue) is not impressed by the results of Labor's recent term in office.

In 1966, according to the Guardian, half a million families, including 1½ million children, lived below "supplementary benefits level". At the end of 1969 "some three quarters of a million children were still living around or below the poverty line." "A number of government measures have hit hardest at the people who need most help."

"The only way poor families were protected from devaluation," says the Guardian, "was by a three shilling rise in family allowances - which meant a 2½ per cent rise in income for an unskilled laborer with three children at the start of a year when prices went up by over 5½ per cent."

Earnings for low paid workers did not improve during the 1960s, and the poorest workers were hurt in other ways. The price of school meals rose from 1s 4d to 1s 9d, free school milk and free meals for the fourth child were abolished, and a food survey showed that "poorer families have less adequate diets than childless couples

### Failings of Labor Government

or those with one child."

Charges for dental treatment went up 50 per cent (a consultation now costs 30s), and so has the cost of welfare milk (now 4d a pint). Prescription charges have come back, at 2s 4d, and a survey has shown "that the poorest people, entitled to exemption, can't even find the forms on which to claim their refund."

The Guardian has more to say about the failings of Labor's government and lists a number of trivial measures to ease a desperate situation, these presumably tabled under pressures of greater urgency.

Many years ago a noted British Laborite, weary of wasted years, confessed that trying to reform capitalism was like trying to bail out the ocean with a teaspoon. Nearly 40 years have passed since then and there are people who would keep on bailing.

J. Milne - Winnipeg

### WHAT PRICE POLLUTION ???

Rayonier of Canada (B.C.) Ltd. claims if stringent controls are put on their Port Alice pulp mill operation, they will be forced to shut down. If this happens, 1100 men will be out of work. (As if the reason they operate the business is for the sake of the workers.) Little mention was made about the extra cost of pollution controls cutting into the profits of the owners. (The only reason they would consider closing the operation.)

Being dependent on the international market place for the sale of their commodities like most major industries of the world, their income is governed by the price level of these markets. The spread between, worker production costs and the owners profits are the limits which determine the degree of pollution control undertaken by the company.

Due to the influence of this industry on the various sections of the capitalist class i.e.; fishing industry, mortgage holders, stores, etc. with the losses they would incur from the closure of the mill or from relaxed pollution controls they may push for state subsidies in order to protect the interests of the capitalists involved. Or failing that, the state may take over the mill allowing the owners an opportunity to convert their stocks to high yield bonds with the state assuming the responsibility of exploiting the workers. This would, in effect, convert the capitalist stock holders from the higher risk corporate struggle for profits to the more secure guaranteed gains possible through State management of their capital. (State Capitalism).

In any case, only limited controls within the profit structure of capitalism will be put into effect. Despite all the bally hoo the political administrators of capitalism may utter.

Knowledge of the shallow limits imposed on society by capitalism would make the average worker appalled, especially when faced with the potential that exists in modern production and scientific knowledge which is being suppressed in the interests of the ruling minority. (Those who gain their power from the ownership of the means of living for all of us.)

If a solution to pollution is to be realized it is necessary to effect a basic change  
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### What Price Pollution

in the system of society from one limited to a profit (Capitalism) to one unrestricted to serving human need. (Socialism).

Reforms to Capitalism are like mixing fresh water with the discharge from a sewer, the most that can be hoped for, is the effluent will be less noticeably obnoxious. Socialists seek to treat the sewer at its source in order that we may all enjoy, among other things, unadulterated drinking water.

Won't you join us? In your own interest!

Bill Johnson, Sidney, B.C.

### STUPIDUS AND SAPIENS

Reprinted from the Old Socialist Party of Canada - April 29th, 1911

The vista opened out by the patient research of the archaeologist, the ethnologist and the biologist in the attempt to unravel the unwritten history of man is one in which the most exuberant fancy can revel endlessly. Gradually there has been unfolded to us picture after picture until we see, far in the past, beyond even the earliest tradition, man first emerging from the forest gloom of primeval days. Low of brow, long of arm, short legged, huge muscled, grim of aspect, the direct forbear of the human race, yet lacking all vestige of aught we are accustomed to associate with humanity. Swelling as the beasts of the forest, wandering through the day in search of food, grubbing for roots, climbing for fruit or nuts, crouching at night in a cave or on a limb of a tree; mating as the beast. A beast in all things, naked and unashamed. Where do we find in him any of that human nature we speak of so glibly? Where any conception of good or evil, of decency, or morality, or faith, hope and charity? Where the soul which has been the source of so much anxiety to his posterity? Where the habits and customs, where the laws, human and "divine"?

As says our Haji:

"What reck'd he, say, of Good or Ill,  
Who in the hill hole made his lair;  
The blood-fed rav'ning beast of prey,  
Wilder than wildest wolf or bear?  
How long in man's pre-Adamite days  
To feed and swill, to sleep and breed,  
Were the Brute-biped's only life,  
A perfect life sans Code or Creed?"

Yet, this is a man, blood or our blood, and bone of our bone. Our relationship to him is undeniable, and its closeness a mere matter of a few hundred thousand years. A long time? Not it! A mere turn of the glass compared to the ages between that ancestor of ours and his faraway forbear, the slimy, formless amoeba.

That man, urged onward by the same irresistible forces that have brought him to the threshold of manhood, passes over that threshold, and, generation after generation, approaches us of today, just as we are pressed onward to the morrow we know not. At the stern mandate of necessity he adapts himself to new conditions, devises new means of gaining his livelihood, creates tools and weapons, and ever improves upon them.

"Yet, as long ages rolled he learned  
From beaver, ape and ant to build  
Shelter for sire and dam and brood,  
From blast and blaze that hurt and killed."

## Stupidus and Sapiens

Age by age, we can trace the march of our fathers towards us, ever, as they come, proving painfully and slowly by the accumulated experience of past generations; growing in knowledge, growing greater in brain and less brutish in body. Ever impelled by the stern necessity of obtaining a better hold upon the means of life. Improving their dwellings, their boats, their clothing, their tools and weapons. Discarding the rough stone weapon for the polished, that for the flint, thence to copper, to bronze, to iron.

Free, wandering, warring, hunting, lawless, propertyless, "ignorant" savages. Living thus for nigh three hundred thousand years before the first dawn of barbarism even. Then, finding a new source of food supply in the cultivation of the soil, swinging open the gates of Eden and passing out on the way that led to labor and slavery, to progress and civilization.

That ancient forbear of ours, the child of the man-ape, the scientists call "homo stupidus" - stupid man. Us they call "homo sapiens" - wise man. Oh, fond conceit! Wise man! We, who revere the antiquity of a civilization barely ten thousand years old, and that with lapses. Who invest with a halo of heaven-born sanctity a mushroom system of property of little better than a century's growth. Who bow before the altars of 'eternal' deities discovered but yesterday. Who crystallize our miserable modern characteristics as 'human nature' - as it was in the beginning and always shall be. Who elevate to the ludicrous dignity of divine law an upstart moral code co-eval with shop-keeping. Who conceitedly plume ourselves upon the possession of a higher ethnical sense than our rude forefathers, and daily and habitually stoop to practices which the most untutored savage would abhor. Who lie, and cheat, and thief, and prey upon one another. Who rob, ravish and oppress the weak and cringe before the strong; who pander to lust and prostitute for a pittance; who traffic, traffic, traffic in all things - in manly 'honor', in womanly 'virtue', in childish defencelessness, in the flesh and blood of kith and kin, in the holiest of holiests or in the abomination of abominations; and who crown our achievements by pouring over the festering heap of our iniquities the leprous, foetid slime of hypocrisy.

Wise man! Wonderful creature! Lord of creation! Hub of the universe! For whose uses all things, the quick and the dead, were especially created: the stars and the planets, the sun by day and the moon by night to light him; the earth, the seasons, the winds, the rain, the waters, the lightening, the metals, the mountains, the plains, the valleys, the forests, the fruits, the beasts, the fishes, the birds, the bees, the fleas and the flies and the corned beef and cabbage.

The Clarion - April 29, 1911

D. G. McKenzie

### A GOOD LIST OF NEW YEARS RESOLUTIONS

1. Rather than denouncing the political apathy of the working class, I will myself investigate working class political concepts.
2. Rather than depurate my fellow workers for their political illiteracy I will myself study Marxian theoretical works, of which the SOCIALIST PARTY has a plentiful supply.
3. Rather than bemoan the lack of Socialist literature available to the working class, right now, I will donate a subscription of at least one SOCIALIST journal to a public or university library.

### THAT OLD MAGIC

"Witchery appeals to youth," says Richard Cavendish, Australian editor of a new, much advertised magazine devoted to an old form of escapism, and called, "Man, Myth and Magic."

The practise of white magic, he said, was part of a revolt against science, materialism and rational thought. If he was correct, there could be a parallel there. Like the workers of Germany during the '30's who had such a rough time under "democracy" and "socialism" that they "rebelled" and voted Nazism into office. As Socialists know, the German working class was not reacting against Socialism but against capitalism as it was run by the Social Democrats, and made worse by the world depression of the time.

Maybe the "revolt" against science, so called is a similar thing. A clearer picture of the drama would show not a reaction to science per se, but to science as it is prostituted by capitalism. It would be strange indeed if the dominant force in society manipulated everything else, but allowed science a free hand to serve society. No way. If science served society, "it" could never have developed nuclear missiles, for one thing, waiting in their silos, as they now are, for a possible signal to destroy society.

Cavendish goes on to say that magic "is really the practise of irrational thought-- after all, life is irrational, and the beliefs by which we live are things that can never be proved."

Cavendish is trying to promote the mental fraud that popular beliefs are the result of "science, materialism and rational thought." In effect he summersaults and claims that the result of our rational thought, "the beliefs by which we live," can never be proved. Simplified further, this means that rationality isn't really rationality, it is irrationality. So we may as well be open about it, give in to and quit the pretense. Like saying there never was any such animal as rational thought. The accent is on the mysticism of ancient times or the middle ages, and is omnipotent -- "life is irrational." Don't keep trying, give up. Run away into my fantasy land. Cavendish is promoting a magazine -- trying to make money out of the despair of some sections of the working public.

Man's history is a history of an ascending use of rational thought in interaction with his environment. Magic or witchery, in essence would have to preclude the marvels of today, as though they had never existed -- turn back the clock.

In the political field though, so far, and insomuch as current social problems are concerned, the problems are not due to failure of rational thought, but to not enough of it.

If the development of the first automobile could be used as a suitable analogy, it could be recalled that at one time there was a need for a mode of transport superior to the horse and buggy. If Cavendish had been around when Henry Ford was still sweating in his backyard workshop and if Ford had accepted Cavendish's advice, he would have to conclude that his failure up to that point was proof of the uselessness of all rational thought.

Just because the social nonsense which is unloaded on susceptible minds to justify today's tragic scene cannot be fitted together to form a unified logical conception, is no reason to give up searching. It can only be believed, not understood nor proved.

Cavendish is offering another escapism from the confusion and misery of capitalism,

## That Old Magic

adding another factory to the profit making industry of pain killers that many workers already patronize like drugs, religion, "entertainment," alcohol, etc. If his advice was followed to its logical conclusion we might never get his magazine published. Rationality is needed in the printing industry. But it is to be assumed he draws the line here. There is even some rationality in his appeal against rationality. For logic is a human habit. In the whole fabric that is social man it is dominant, and is what distinguishes man from other species.

There is a suspicion that Cavendish agrees with some logical thinking by the world's workers, that is, the amount they are using now. More explicitly that means just enough to continue operating the means of production and distribution exclusively for the few who now own them, as they have been doing for the past century or so.

G.J. - Victoria

## LESSON FROM POLAND

It might appear that the Polish working class are far ahead of their counterparts in the rest of the world in that they took their rulers at their words that they really had Communism and production for use. They started helping themselves to the goods in the grocery stores.

Their so-called Communist leaders hailed the millennium with a rain of rifle fire, thus giving a clear indication that as far as the ruling class was concerned commodity production was here to stay.

Many complex explanations are bound to arise from these events. The Western press is bound to use it as but another example of the failures of "Communism". The commicles on the other hand will put it down as a "Fascist plot". Anyone who falls for the myth of Poland being Communist or Socialist will no doubt be further confused by these so-called explanations.

Only when one realizes that Poland is capitalist, like the rest of the world, does the explanation unfold in all its simplicity.

The fact is that the Polish capitalist class are as eager as their Western competitor to capture the market. They are also as ready to do so at the expense of the working class. In the West the representatives of the capitalists - the government realizing how difficult it is to reduce wages directly attempt the same effect by encouraging inflation. In the west this is met by a reaction on the part of working class, resulting in more intensified demands for increased wages. This really changes little and even causes more welfare problems for the capitalist class.

The Polish capitalist rulers likewise wishing to avoid the unpopular measure of reducing wages attempted to achieve the same result by raising food prices. Result -- strikes, riots, bloodshed, costing millions to Polish capitalism. These events should be ample refutation to the theory that under a dictatorship the rulers are free to do what they want and further proof that dictatorship exists only to the degree that the majority submit to it. The end result was that the Polish rulers had to either back off or face more financial ruin. They attempted to save face a bit by making the change of policy appear as the work of a new "good leader" replacing the old "bad leader".

The commicle's allegations of a fascist plot does however have a kernel of truth in it. But it is the Polish government that is fascist. For them the reactions of the  
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## Lesson from Poland

workers to their abuse have proved an expensive lesson. They should reach the obvious conclusion that western capitalists long ago concluded, namely, that it is cheaper to count ballots than broken heads. Perhaps before long the economic laws of capitalism will force them to surrender to their workers the degree of civil liberties that we enjoy. Then their fascists will be as democratic as our fascists. When this occurs the possibility of the workers forming a genuine Socialist Party will arise. However, the Polish workers having been brainwashed into believing that they already have Socialism, will find it no easy task to discover the real thing.

Larry Tickner

Victoria Local

\$\$\$\$ - Versus HOSPITALS

A big hassle has now been caused in B.C. over a cut in the amount of financial aid for hospitals from the provincial government. "Standards of care will fall," goes the cry of doctors, patients, hospital workers and the "public." But in a society where the care of human maladies must be equated with money, crises of this type are not new, and the present one will not be the last one.

"If politicians go on playing politics with people's lives by delaying hospital construction, then the souls of the people who pay with their lives will haunt them off the hustings," said Dr. Peter Banks, president of St. Joseph's (Hospital) medical staff. Wow! With these words he withdrew his previous accusation that local politicians and other experts had been "sitting on their asses year after year doing nothing." (Daily Colonist, Feb. 14/70). The word "politicians" is used again in its usual innocent meaninglessness. In a class-divided society where deception is a necessary part of human activity, further - a major industry, many words cannot be used as accurate conveyances of meanings. "Politicians" are invariably capitalist politicians and as such are protectors of the dominance of the privileged few.

One elderly woman in her 80's was admitted to a local hospital with a broken hip. She remained in an a• room for 14 hours without attention or a bed in a ward. Relatives (A caller on CKDA Open Line Program) arrived at the time and pressed for pain killing shots or some kind of medical aid. It was 17 hours from time of admittance to placement in a bed. Yet former president Johnson, with his recent heart attack, had several physicians in attendance. (The poor line up to wait for the doctors, the doctors line up to wait on the rich).

But doctors, along with the rest of the working class serve the rich, and hospitals like other organized services are completely divorced from technological capability. There is no relationship between social capability or potential, and the miserable performance of these institutions, tied as they are to the commercial interests of the class that they indirectly serve. Hospital expenses are part of the cost of production and must be kept down. The bed-rock foundation of present society is predicated on people's lives being bought and sold, as part of the everyday movement of the system. Hospitals can be nothing much more than places to patch up workers' bodies superficially and get them back on the job.

It may be that in North America there is a business downturn, and that tax money for hospitals is drying up a little. It is too bad that hospitals are straitjacketed by the interests of business, and adversely affected by the fluctuations of the business cycle. But then it is too bad that at this late date, the majority of the working public is still unconsciously loyal to the anti-social interests of the owners of capital.

G.J. - Victoria

### INFLATION ERODES PROFITS

The authorities are very concerned about inflation because it eats into low incomes, increases poverty and destitution, so they tell us. If they are so concerned about the poscribed existence of the majority now, how is it that they did nothing about this in the past? It is well known if not well remembered that the situation was much worse during the hungry thirties, and that was a time when there was more wealth than had ever been previously produced. The "representatives of the people" down in Ottawa responded by increasing the size of the police force, to guard the mountains of wealth that had been produced by the workers, but was owned by the capitalist class.

The giant myth that the nation is a collection of free and equal citizens is used to hide the interests of the owning section of society from the workers. To hide the fact that poverty is necessary to the running of capitalism, that the parasites at the top are not concerned about the scarcity in the lives of those from whose efforts they live, (except as it may influence votes). That is why a wheel in B.C. Forest Products said "Canada faces a challenge of controlling its own inflation in the context of world markets, without endangering its growth." Failure will result in loss of world markets and a deterioration in the balance of payments, bringing about more unemployment." (our emphasis).

Three myths were used in this one statement alone, which have the effect of hiding the sordid aims of the dominant minority. (1) "Canada", an alleged unity of free people. That inflation is a problem for all of us. (2) "Growth". An innocent expression which alludes to expansion of the economy, which allegedly functions for all, and hides the fact that it is really expansion of capital, owned by a minority, profits for the few, at the expense of the many. (3) "More unemployment". A variation of the old theme that they are concerned about the poverty of their workers. Jobs are supposed to abolish poverty. All the evidence shows that the boss buys labor-power to make a profit, that generally speaking, as soon as the profits stop, the worker is sent home sometimes with a "sorry" and perhaps even at times a "thank you", but we can't "use you" anymore.

Inflation is a problem for big outfits like BCFP because it increases the cost of production and decreases their ability to capture foreign markets, and in this way eats into their profits. The decrease in the price of the currency also reduces the "Value" of their profits.

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# SOCIALIST PARTY of Canada

## OBJECT:

The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

## DECLARATION OF PRINCIPLES

The Companion Parties of Socialism hold:

1. — That society as at present constituted is based upon the ownership of the means of living (i.e., land, factories, railways, etc.) by the capitalist or master class, and the consequent enslavement of the working class, by whose labor alone wealth is produced.
2. — That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between those who possess but do not produce, and those who produce but do not possess.
3. — That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class, by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
4. — That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
5. — That this emancipation must be the work of the working class itself.
6. — That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and overthrow of plutocratic privilege.
7. — That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interest of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.
8. — THE COMPANION PARTIES OF SOCIALISM, therefore, enter the field of political action determined to wage war against all other political parties, whether alleged labor or avowedly capitalist, and call upon all members of the working class of these countries to support these principles to the end that a termination may be brought to the system which deprives them of the fruits of their labor, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.

## These 7 parties adhere to the same SOCIALIST PRINCIPLES:

LEAGUE OF DEMOCRATIC SOCIALISTS — Wien XII, Wienerbergstr. 16, Austria.

SOCIALIST PARTY OF AUSTRALIA — P. O. Box 1440, Melbourne, Australia; Sydney, Australia, Box 2291, GPO.

SOCIALIST PARTY OF CANADA — P. O. Box 237, Victoria, B. C.

SOCIALIST PARTY OF GREAT BRITAIN — 52 Clapham High St., London SW. 4.

SOCIALIST PARTY OF NEW ZEALAND — P. O. Box 62, Petone, New Zealand; P. O. Box 1929, Auckland, New Zealand.

WORLD SOCIALIST PARTY OF IRELAND — 53 High St., Rm. 5, Belfast 1, N. Ireland

WORLD SOCIALIST PARTY OF U. S. — 295 Huntington Ave., Boston, Mass. 02115.

Those interested in the Object & Principles of the Companion Parties of Socialism can obtain further information from the above addresses or P.O. Box 237, Victoria, B.C., Canada